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Comparative Religion Notes.

COMPARATIVE RELIGION AT THE UNIVERSITY OF CHICAGO.

The study of Comparative Religion, or, to explain this cumbersome phrase, the philosophy, history, and scientific comparison of the religious beliefs and practices of humanity, is a new thing in the field of science, a product of the present century. It has been introduced last of all into America, where only within the past few years has anything like adequate provision been made for it in our institutions of learning. The attention of many Christian people has been called to the importance of the knowledge of the other religions of the world by the recent Parliament of Religions, and it is to be hoped that the interest thus aroused will give an impetus to this new science and gain for it a larger sphere in the world of liberal studies.

In connection with the article on "The Need of Systematic Study of Religion," which appears in another place, it may not be unfitting to call attention to the work and plans of the Department of Comparative Religion in the University of Chicago.

The Department, while aiming to do work of a purely scientific character throughout, may be said to have a twofold purpose—theoretical and practical.

In its theoretical side it will afford constantly enlarging opportunities to students to work in the fields of the philosophy and history of religion. Not only in the special department of Comparative Religion itself, but also in the other and related departments of the University are courses open to students of religion.

It is believed that the City of Chicago affords a very advantageous opportunity for this study. Its already large equipment in the way of libraries for research, its new Columbian Museum with its valuable section devoted to Anthropology and kindred sciences, and its other private collections of books and religious objects, are important adjuncts to the special and direct work of the University in Comparative Religion. A beginning has already been made by the University itself in a Religious Museum. A special and valuable loan collection of cultus implements and other religious objects of Shintoism, Japanese and Indian Buddhism, etc., is on exhibition in the Walker Museum and in use in the classes of the department. A constantly increasing special library on Comparative Religion is at the service of students.

The attention of missionaries and others who may have collections of religious objects or of books on the history and philosophy of Religion, is called to the University as being a safe place of deposit. Friends of this work who

may have such collections or meet with opportunities to secure such, could do great service by placing them at the disposal of the department.

On its practical side the department hopes to make itself useful to those who are intending to enter the work of Foreign missions and to those missionaries who may desire to investigate more deeply the special religions with which they come in contact, or the subject of religion in general.

Instruction will be therefore offered in the near future in the living languages of the Orient—Chinese, Japanese, Hindustani and the various dialects of these countries, Arabic, Turkish, Armenian, etc. It will thus be possible for the intending missionary to gain beforehand a fundamental knowledge of the language of that people among whom he is to labor. It cannot but be seen that this is a most valuable as well as an entirely new addition to the educational opportunities of this country.

It may not be unfitting to present a conspectus of the courses already offered in the department and in related departments of the University during the last year and the present year. They are as follows :

In 1892-93.

1. *Early Historical Religions. Lectures on the Religions of Egypt, Babylonia, Assyria and Phœnicia.*

2. *Egyptian Religious Texts, analyzed and their contribution to religious thought investigated.*

3. *Babylonian Religious Texts, especially the so-called "Penitential Psalms."*

4. *The Religions of Greece and Rome.*

In other departments the following related courses were offered :

I. *Philosophy.* 1. History of Ancient Philosophy. 2. Apologetics (Christian). 3. General History of Philosophy. 4. Movements of Thought in the Nineteenth Century. 5. History of Ethics.

II. *Semitic Languages and Literatures.* 1. The History of Israel (several courses). 2. The Earlier and Later Suras of the Koran (Arabic). 3. The Cuneiform Inscriptions and the Old Testament. 4. Old Testament Prophecy. 5. The Sects in Judaism. 6. Early Old Testament Traditions.

III. *Social Science.* 1. General Anthropology. 2. Prehistoric Archæology.

IV. *Greek.* 1. Introduction to Greek Philosophy. 2. Special Study of the Platonic Ethics.

V. *Biblical Literature.* 1. The Work of Peter and Paul. 2. Parties and Controversies in the Apostolic Age. 3. The Teaching of Jesus in relation to the Thought of his Day.

VI. *Latin.* 1. Persius (including the Condition of Morals and Religion in Rome immediately before the introduction of Christianity). 2. Roman Private Life.

VII. *Theology.* 1. Theology as Taught by Paul.

VIII. *Church History.* 1. The History of the Christian Church (several courses). 2. The History of Modern Missions. 3. Asiatic Missions.

In 1893-'94.

1. *The Religions of India. Vedism, Brahmanism, Buddhism and Hinduism.*
2. *The Religions of China.*
3. *The Religions of Japan.*
4. *The Religions of Greece, Rome and Northern Europe (Kelts and Germans).*
5. *Islâm, or the Religious Movement proceeding from Mohammed.*

Courses in other Departments in addition to those of the previous year are in part as follows:

I. *History.* 1. The Decline of Rome and the Dissolution of the Ancient Classical Civilization. 2. The Protestant Reformation and the Religious Wars. 3. Relations of Hebrew and Egyptian History. 4. Relations of Hebrew and Babylonian-Assyrian History. 5. The History of Mohammedanism to the end of the Crusades.

II. *Social Science.* 1. Social Institutions of Organized Christianity. 2. The Sociology of the New Testament. 3. The Family (historical and contemporary).

III. *Semitic.* 1. Introduction to Talmudic Literature. 2. Readings in the Babylonian Talmud. 3. Jewish Philosophers. 4. Readings in the Mishna. 5. The New Testament and Talmudic Analogies. 6. Bilingual Babylonian Psalm Literature. 7. Assyrian and Babylonian Life.

IV. *Latin.* 1. Introduction to Greek and Roman Archæology. 2. Lucretius (exposition of his philosophical system in the light of ancient and modern materialistic thought). 3. The Tusculan Disputations of Cicero (his practical philosophy and ethical teaching, and his views on immortality, etc.) 4. Seneca (exhibiting his philosophical and religious views). 5. Roman Philosophy as seen in the writings of Cicero.

V. *Biblical Literature.* 1. Jewish Literature of the Maccabæan and Primitive Christian Periods. 2. The History of New Testament Times.

VI. *Theology.* 1. The Relation of Philosophy to the Christian Religion. 2. Theology of the Synoptic Gospels.

In 1894-'95.

In the Department of Comparative Religion the following courses, among others, will be given in the coming year:

1. *The History of the Hebrew Religion.*
2. *The Religions of Non-Civilized and Half-Civilized Peoples.*
3. *The Earliest Historical Religions.*

The past and present students of the department have been recently organized in a *Comparative Religion Club*, which meets monthly throughout the year. The officers for the present year are Edmund Buckley, President, and E. C. Sanderson, Secretary. The purpose of the club is to advance the study of Comparative Religion by investigation and intercommunication. Papers are read by members of the club, and addresses are given by investi-

gators and scholars in this and related fields. The club has already been addressed by Mr. Buckley upon Religion in Japan, and by Professor Frederic Starr, of the University, on Objects used in Jewish Worship, with an exhibition of specimens.

In connection with the work in the University Extension Department of the University it is contemplated to offer to any desirous of it opportunity to undertake, by correspondence, work in Comparative Religion. Plans and arrangements are not yet matured except so far as they are in accordance with the general principles of University Extension. Expressions of opinion are invited on the part of any who may be interested in such a movement. It is believed that there are not a few clergymen who could profitably take up and carry on studies in this field by correspondence.

The Department expects in the near future to establish *The Journal of Comparative Religion*, a publication issued quarterly, each issue being of about 100 pages, which will be devoted to a scientific study of the history, philosophy and phenomenology of Religion, to the enlightenment of intelligent persons upon the subject of Comparative Religion, and serve as a medium of communication and information among scholars in this field.

The Department is under the direction of Associate Professor George S. Goodspeed, Ph.D.

The present year it has two fellowships, yielding about \$300 each. The University Fellowship is occupied by Mr. Theo. G. Soares, who is devoting his work to the History of the Hebrew Religion.

A Special Fellowship, founded by Professor Emil G. Hirsch, Ph.D., is occupied by Mr. Edmund Buckley, M.A. Mr. Buckley's special field of investigation is the Religions of Japan, especially Shintoism.

University fellowships are assigned yearly solely on the ground of proficiency already attained in this department of study. The fellow is expected to give one-sixth of his time to some service in connection with the University, ordinarily in editorial work or instruction in the department.